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**Contents**

**Section 1**

Perversion in human life and an historical outlook on Kufr  
(infidelity) atheism, polytheism and hypocrisy

**كتاب التوحيد**

**THE BOOK OF  
TAWHEED**

Chapter 1	11
Chapter 2	15
Chapter 3	23
Chapter 4	28
Chapter 5	33

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Chapter 1	43
Chapter 2	46
Chapter 3	51
Chapter 4	57
Chapter 5	59
Chapter 6	62
Chapter 7	70
Chapter 8	74
Chapter 9	79
Chapter 10	84
Chapter 11	88

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*In the Name of Allâh,  
Most Gracious, Most Merciful.*

## Contents

### Section 1

#### Perversion in human life and an historical outlook on *Kufr* (infidelity) atheism, polytheism, and hypocrisy

<b>Chapter 1</b>	Perversion in Human Life	11
<b>Chapter 2</b>	<i>Shirk</i> -Definition and Types .....	15
<b>Chapter 3</b>	Infidelity -Definition and Types.	23
<b>Chapter 4</b>	<i>Nifâq</i> (Hypocrisy) Definition and Types	28
<b>Chapter 5</b>	<i>Jahiliyyah Fisq, Dhalal, Riddah</i> ...	33

### Section 2

#### Statements or Actions that negate *Tawheed* or defect it

<b>Chapter 1</b>	Claiming the Knowledge of the Unseen...	43
<b>Chapter 2</b>	Sorcery, <i>Kahanah</i> , and <i>Irafah</i> ...	46
<b>Chapter 3</b>	Making offerings, vows, gifts, <i>mazars</i> ...	51
<b>Chapter 4</b>	The ruling on revering commemorative...	57
<b>Chapter 5</b>	Ruling on division of Faith...	59
<b>Chapter 6</b>	Ruling by other than the laws of Allah...	62
<b>Chapter 7</b>	Claiming the right of legislation...	70
<b>Chapter 8</b>	Ruling on Joining Atheists sects...	74
<b>Chapter 9</b>	Materialism theory of life ...	79
<b>Chapter 10</b>	Charms and Amulets	84
<b>Chapter 11</b>	The Ruling on Swearing by other than Allah...	88

### Section 3

#### What must be believed regarding the Messenger of Allâh ﷺ his household and his Companions

<b>Chapter 1</b>	The incumbency of loving the Messenger ...	99
<b>Chapter 2</b>	The incumbency of obeying and following him	108
<b>Chapter 3</b>	The legitimacy of supplicating ....	112
<b>Chapter 4</b>	The Merits of the Prophet's household ...	114
<b>Chapter 5</b>	The Merits of the Companions ...	118
<b>Chapter 6</b>	Prohibition of abusing the Companions ...	128

### Section 4

#### *Bid'ah* (Innovations)

<b>Chapter 1</b>	The definition of <i>Bid'ah</i> , its kinds and rulings	135
<b>Chapter 2</b>	The reasons of the prevalence of <i>Bid'ah</i> ...	141
<b>Chapter 3</b>	The stance of the Muslim <i>Ummah</i> ...	147
<b>Chapter 4</b>	Some examples of contemporary innovations	152
	1. The Celebration of the Prophet ﷺ birthday	152
	2. Seeking blessing from places ...	155
	3. <i>Bid'ah</i> in terms of worship ...	156

### Authors Introduction

All praise is due to the *Rubb*<sup>[1]</sup> of the worlds, and may Allâh exalt the mention of His veracious, trustworthy Prophet Muhammad, his household and all of his Companions.

This book deals with the science of *Tawheed*<sup>[2]</sup> in which I pursued brevity and simplicity of diction. I have borrowed its contents from works of numerous renowned scholars, and the works of Shaikhul-Islam Ibn Taymiyyah in particular, as well as the works of the scholars Ibn al-Qayyim, Shaikhul-Islam Muhammad b. Abdul-Wahhab, and his students, the Imams of the blessed *Daw'ah*.

There is no doubt that the science of the Islamic *Aqîdah*<sup>[3]</sup> is the basic science which is worthy of being studied, taught, and applied in order that good deeds and actions be sound and accepted by Allâh, and beneficial to those who accomplish them. This should be particularly emphasized in this era in which pervasive trends, such as atheism, *Sufism*, Monasticism, polytheism, grave worshipping, and the innovated trends which oppose the Prophetic guidance, prevail.

Unless the Muslim upholds the sound *Aqîdah* which is based on the Book and the *Sunnah*, and the beliefs of the pious predecessors, he would be exposed to the danger of these trends. That necessitates teaching the Muslim youth the sound *Aqîdah* from its genuine sources.

And may Allâh exalt the mention of our Prophet Muhammad, his household, and his Companions.

#### Dr. Saleh bin Fouzan Al-Fouzan

<sup>1</sup> Some translators prefer to translate the term '*Rubb*' into 'Lord'. Beside the fact that the latter is a biblical term referring to the alleged lordship of the slave of Allâh, Prophet Jesus, *alaihis-salam*, the word 'lord' which is limited to 'master', 'chief', proprietor, or 'ruler', can never convey the conclusive signification of the term '*Rubb*'. Among other significations, the term '*Rubb*' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

<sup>2</sup> The belief in the Oneness of Allâh.

<sup>3</sup> *Aqîdah*, a religious tenet upon which the heart and mind are settled, and to which one holds and adheres.



## Chapter 1

## Perversion in Human Life

Allâh has created the creatures to worship Him, and provided them with provisions to enable them to do that. Allâh, the Exalted, says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ . [الذاريات: ٥٦ - ٥٨] .

"And I have created Jinn and men only to worship Me. I want no sustenance from them, nor do I want them to feed Me. Surely, it is Allâh Who is the Provider, the Powerful." (51:56-58)

Man naturally acknowledges Allâh's divinity, loves Him, worships Him, and ascribes no partner to Him. But human and jinn devils who suggest to each other polished speech out of deception, corrupt his natural disposition, and lead him astray.

*Tawheed*<sup>[1]</sup> is firmly instilled in human nature; while polytheism is accidental and intrusive. Allâh says:

﴿فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ﴾ [الروم: ٣٠]

"And remain steadfast on the *deen*<sup>[2]</sup> *Hanifan*<sup>[3]</sup>, the faith with which Allâh created mankind. There is no alteration of the *deen* of Allâh." (30:30)

And the Prophet ﷺ said:

<sup>1</sup> The belief in the Oneness of Allâh.

<sup>2</sup> *Deen*, in Arabic commonly refers to a whole way of life which is based on the Book and the *Sunnah* and the exemplary application of both by the Messenger of Allâh ﷺ.

<sup>3</sup> One who inclines from any false religion to the true *deen* of Islam.

«كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ».

'Every infant is born with an innate disposition,<sup>[1]</sup> but it is his parents who make him a Jew, or a Christian or a Magian.'<sup>[2]</sup> Hence, the *Tawhîd* or the belief in the Oneness of Allâh is man's innate belief.

Islam is the faith which was upheld by Adam, whom Allâh rendered safe from evil, and those who came after him for many centuries. Allâh says:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنْذِرِينَ﴾.  
[البقرة: ٢١٣].

"Mankind were one community, then Allâh sent the Prophets as bearers of good tidings and as warners." (2:213)

Polytheism and doctrinal perversion appeared first among the people of Noah who was the first Messenger Allâh sent as proven by His words:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ﴾.  
[النساء: ١٦٣].

"We have revealed to you just as We revealed to Noah and to the Prophets after him." (4:163)

Ibn Abbas said: "There was a period of 10 centuries between Adam and Noah, during which people were Muslims."

In his comment on Ibn Abbâs's statement, Ibn al-Qayyim said: "This statement is definitely true, for Ubay bin. Ka'b used to

<sup>1</sup> The faculty of knowing Allâh with which man is created.

<sup>2</sup> Bukhari & Muslim.

recite the *Ayah*: "Then they differed (strayed from the right guidance) then Allâh sent the Prophets."<sup>[1]</sup>

Ubay bin. Ka'b's recitation is supported by the following *Ayah*:

﴿وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا﴾. [يونس: ١٩]

"And mankind were but one single *Ummah*<sup>[2]</sup> then they differed." (10:19)

Ibn al-Qayyim, may Allâh be merciful to him, meant that differing over the sound *deen* to which mankind originally adhered was the reason for sending the Prophets. Just as the Arabs were following the *deen* of Ibraheem, whom Allâh rendered safe from evil, until Amr b. Lahi al-Khuza'ee brought idols into the Arabian Peninsula and to Hijaz in particular. Idols were worshipped afterwards in lieu of Allâh, and *Shirk* prevailed in the sacred land and the lands adjacent to it.

Idol worship continued until Allâh sent Muhammad ﷺ, the last of His Prophets. He invited people to uphold the *Aqîdah* of *Tawhîd*, and to follow the *Deen* of Ibraheem. He struggled in the cause of Allâh in the best manner until he finally prevailed, and destroyed the idols and put an end to paganism. Allâh completed the *deen* through him, and perfected His favor for men and jinn.

The distinguished generations of this *Ummah* adhered to the Prophet's *Sunnah* during the early stage of Islam. Later on, ignorance prevailed in the latter centuries during which new beliefs and religions emerged. *Shirk* reappeared and was practiced by many Muslims due to the hard work of the promoters of perversion. Tombs were erected on graves of pious people for visitation, and were taken for idols that they

<sup>1</sup> The *Ayah* which Ibn al-Qayyim refers to is *ayah* #213 in Surat al-Baqarah which meanings follows:

"Mankind were one *Ummah*, then Allâh sent the Prophets"

Ubay b. Ka'b used to add the above words after the word *Ummah*, which explains the reason for sending prophets to mankind.

<sup>2</sup> *Ummah*; the assembly of Muslims